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## BAPTIST MISSIONARY MAGAZINE.

VOL. XXVI.

MAY, 1846.

NO. 5.

## American Baptist Board of Foreign Missions.

## Burmah.

LETTER FROM MR. STEVENS.

*Notice of Native Assistants.**Maulmain, April 25, 1845.*

Your letter of Nov. 20 has been received, and in reply to it, I have the pleasure to send you the following list

of assistants supported by societies, churches, and individuals at home, on annual subscriptions.

For the sake of explicitness, I will give, in the first place, the corrected list which your letter contains, and opposite to it, in parallel lines, the list as required, by death and other causes, to be corrected here.

*List from Boston.*

Ko En,	-	-	-	-	-
Moung Oo Doung,	-	-	-	-	-
Moung Shway Moung, (1),	-	-	-	-	-
Ko Zuthee,	-	-	-	-	-
Gardner Thurston,	-	-	-	-	-
Ko Shway Bay,	-	-	-	-	-
Ko Bau,	-	-	-	-	-
Ko Ouk Moo,	-	-	-	-	-
Ko Chet-thing,	-	-	-	-	-
One (not named),	-	-	-	-	-
" " "	-	-	-	-	-

*Corrected List.*

Ko En.
Ko Myat Kyau.
Moung Shway Moung, (1).
Moung Oung Men.
Moung Shway Moung, (2).
Ko Bike.
Ko Bau.
Ko Ouk Moo.
Moung Shway Moung, (Taling).
Ko Shwai.
Moung Thah No.

*Reason of the changes.*

As to the *reason* of the changes made, I would briefly remark,—

(1.) *Moung Oo Doung*, being a member of the *Ava* church, and no accounts having been received from him for several years, and withal being not supported by funds from the mission, I have thought best to drop from the list, and instead of him, put in *Ko Myat Kyau*, who can be reported.

(2.) *Ko Zuthee* has not been employed for a number of years, and *Moung Oung Men* has been regarded by br. Haswell as beneficiary of the Society in Troy.

(3.) *Gardner Thurston* is not known by that name at least, as I have not heard it, so far as I recollect, since I have been in the country. Therefore, for the sake of *perspicuity*, I put down

*Moung Shway Moung* (2), a Burman assistant under br. Haswell, in his stead.

(4.) *Ko Shway Bay* has deceased of cholera; a conscientious, godly man. His end was peace. *Ko Bike* is put in his place, although, according to my book, he was reported before in place of *Moung Shway Grou*; supported by the Female Miss. Soc. of 1st Baptist church in Providence, R. I. As these names are not in your list, I have changed *Ko Bike* accordingly.

(5.) *Moung Shway Moung*, (Taling,) is put down in place of *Ko Chet-thing*, who is now not employed as a preacher, but holds a responsible office under government.

The list, as corrected, will, therefore, stand thus:—

Ko En,	supported by	Green St. 1st Baptist church, Albany, N. Y.
Ko Myat Kyau,	“	Pearl St. Baptist church, “ “
Moung Shway Moung, (1),	“	Baptist church, Brookline, Mass.
Moung Oung Men,	“	Fem. Burman Miss. Soc., 1st Bap. ch., Troy, N. Y.
Moung Shway Moung, (2),	“	Burman Miss. Soc., 2d Bap. ch., Newport, R. I.
Ko Bike,	“	Prof. William Ruggles, Washington, D. C.
Ko Bau,	“	John Withers, Alexandria, D. C.
Ko Ouk Moo,	“	Macon Baptist church, Ga.
Moung Shway Moung, (Taling),	“	2d Baptist ch., Salem, Mass.
Ko Shwai,	“	Board Benev. Operations, Bowdoin Sq. ch., Boston.
Moung Thah No,	“	Mr. and Mrs. Cleveland, Alabama.

### Descriptive sketches.

A brief account of these individuals separately, is all that, in the nature of the case, can be expected.

*Ko En*, for a number of years past, has been Mr. Judson's principal assistant in *translating*; he is also clerk of the Burmese church, and has occasionally been called upon to take the lead in conducting the usual evening worship in the chapel, in the absence of the pastor. As there has been but little of variety in his employment, so much of interesting *incident* is not to be expected from any account of him. The value of his labors, and the wisdom of the appropriation made to his support, must be judged of from the value of the translation of the bible and of the dictionary of the Burmese language, to which works his labors have mainly been applied. He is a man of good Christian character, and worthy of the confidence of his brethren.

*Ko Myat Kyau* is an old, *tried* servant of the Lord, noted for his *prayerfulness*, his *humility*, his *conscientiousness*, and his *sincere devotion* to his Master's service. He has been employed, since the last report, in preaching efforts in Maulmain, occupying a brick *zayat* in company with another Taling assistant. He speaks both dialects of the *Karen*, partially, as well as his own mother tongue, (the Taling,) and the Burmese. He occupies his place daily, except when prevented by the infirmities of age, or a similar cause; calling in passers-by, and persuading them to forsake their vain dependences in order to secure the blessings of the gospel.

*Moung Shway Moung*, (1), called the *American*, from the circumstance of his having been to America, and in order to distinguish him from others of the same name, has been employed as usual in labors in Maulmain, going from house to house, and from place to place, as city missionaries in America. There is nothing new to be reported of him.

*Moung Oung Men* is located at Amherst, under the supervision of Mr. Haswell. He is a man of sterling qual-

ities, admirably adapted to his work. He uniformly takes the lead in divine service and church business in the absence of his pastor.

*Moung Shway Moung*, (2), is a Burmese, also located at Amherst, under Mr. Haswell. He preaches not only in Amherst, but also (more recently in particular,) in neighboring villages among the *Karens* as well as Burmans. *Moung Shway Moung* is a zealous preacher, active and persevering.

*Ko Bike* formerly resided at Amherst, but his preaching efforts have been chiefly bestowed on *Ramree*, whither he accompanied Mr. Comstock, five or six years since, and latterly upon Maulmain. He is a man of some learning and ability, and occupies daily, in company with another assistant, a very important preaching station in the bazaar. The influx of people from all parts of the country, as well as Burmah Proper, gives him an excellent opportunity of declaring the gospel of Christ, both by personal addresses and by the distribution of books and tracts. He speaks *Burmese*, *Taling*, and *Hindoostanee*, by which *media* he has access to a great variety of characters.

*Ko Bau* still occupies the position assigned to him several years since, in *Moung Ngau's village*, i. e., the south end of Maulmain. His labors are chiefly bestowed in that section of the town, where he has scattered much seed, and where, from time to time, he is cheered with assurances from visible manifestations, that he has not sowed wholly to the wind.

*Ko Ouk Moo* occupies still the brick *zayat* in the middle of Maulmain, in company with *Ko Myat Kyau*. He is a man of sound common sense, worthy of confidence, and an exemplary Christian. He is always at his post, systematic in his labors, and eminently *practical* in his instructions.

*Moung Shway Moung*, (Taling), has been but recently employed as an assistant. For a part of the last year, he was a student in the theological class,—is a man of good spirit, extensive acquaintance in the town, (Maulmain)

and promises fair to make a valuable man in time. He occupies no one place of preaching, but goes about the town as some of the others.

*Ko Shwai* is an old man, formerly a faithful and efficient assistant under Mr. Ingalls while at Rangoon, subsequently, also, followed that brother to Mergui, and is now again in Maulmain, where he zealously preaches about the town, generally in company with the Moug Shway Moug just mentioned.

*Moung Thak No* was baptized about a year and a half since,—was a student last rains in the theological class, in which he made rapid progress in Christian knowledge, and from the first, has manifested such a spirit of preaching, as at once pointed him out to be a suitable person to be employed with a view to preaching. He accompanied me on a short excursion to Rangoon last fall, since which time, he has been regularly employed in preaching. Previous to his studying in the theological class, he was also allowed to accompany the other assistants in their preaching excursions, on a low allowance, chiefly with a view to *try* his adaptation to the preaching office. He is in every respect a very worthy man, and, with the blessing of God upon efforts to qualify him more thoroughly for his work, will, no doubt, make a very valuable assistant. He has literally left all for Christ, having been turned out of his house, and very abusively treated by his wife and friends because of his conversion. He has some reason, however, to hope that he will yet be able to embrace his wife as a convert to that religion which she has persecuted.

#### *Little fruit as yet.*

Our friends naturally desire to know what *fruit* has been gathered by these assistants into the garner of the church? To such an inquiry we must reply that *sowing* has still been their *chief* occupation, as in years gone by. A few sheaves,—but a few *only*,—have we seen them bringing home from the field of their toil. How long the general harvest will yet be delayed, we cannot, of course, determine. But have we not reason to believe that it would be hastened, if *prayers* were more frequently, fervently, and believingly offered for the rains of heaven to be poured forth upon this parched land? And will not the kind friends especially, who support these assistants, accompany their alms with renewed

and more earnest wrestling at the throne of grace in their behalf? This, with the help of God, we also will endeavor to do.

The return of Mr. Judson devolves on me the care of the native Burmese church; in consequence my general plan of labor will be materially changed for the period of his absence, if the Lord shall be pleased to spare my life. Two *prominent* objects I propose to keep constantly before my mind, namely, *pastoral labor* and the *improvement of the native preachers*. The Lord help me to be faithful!

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#### Siam.

#### EXTRACTS OF A LETTER FROM MR. GODDARD.

#### *Action of the Mission on the case of Mrs. Jones.*

This will, probably, be handed to you by br. Jones, who is now preparing to leave the chosen field of his labors. The action of the mission, and also the chief reasons for his departure, you will learn from the following extract from our records under date, Aug. 30, 1845.

“Br. Jones read a letter before the mission from Dr. Bradley, in which he expressed the decided opinion that Mrs. Jones is affected with a chronic liver complaint, of long standing, *now* tending strongly to pulmonary consumption, and that there can be no reasonable hope of her recovery in this climate; but that by an immediate voyage to the most northern stations in China, or to America, *which would be far better*, there would be much reason to hope for her recovery.

“Whereupon the subject was taken into serious and candid consideration, and the opinion was *unanimously* expressed, that in view of all the circumstances, it is the duty of br. Jones and family, as soon as Providence may permit, to make a voyage to America.”

#### *Important reasons.*

In reference to this subject, I will add one or two remarks. We could not, in this case, *first* consult the Board; for, judging from the manner in which diseases like those of Mrs. Jones have usually operated *here*, we could not expect her to live but a *few* months; certainly not long enough to receive advice from the Board.

Again, as the climate and *other circumstances* of America would be much

the best for the recovery of her health, so the *time* and *expense* of making a voyage there, would not much, if any, exceed that of going elsewhere, hither and thither, in a *fatiguing*, and, probably, *fruitless* search of health; therefore the mission thought it best, at once, to go to America; and we hope friends there will learn to take a *candid* and *reasonable* view of the case, so as not to be prejudiced against the cause by the return of so *many* missionaries.

If it should be thought that a missionary should remain and die in the field, that he may teach the heathen how a Christian can die, let it be remembered, that the people of Siam have had a large number of such lessons already, and they will, doubtless, have many more in circumstances in which departure is either impossible, or gives no special hope of recovery; but when there is an opportunity to leave the country for a time, and also reason to hope that by so doing life may be preserved, it would, *even in the eyes of the heathen*, be rashness to lie down passively to die. If it be thought that the wife of a missionary ought to be willing to sacrifice her life rather than take her husband away from his important labors, I think I may safely say that sister Jones would, so far as she is concerned, gladly make the sacrifice. But what can be done? Suppose she should decide to linger out a few months and die, rather than take him away from his labors. During these lingering months he must take care of her, or else he would disgrace his religion in the eyes of this people, as well as break his most solemn vows, and neglect the most sacred duties. And to take care of her would not be, as in America, merely to provide her with a nurse and physician,—*his own hands, day and night*, must minister to her necessities. He, of course, would have no time, or strength, or freedom of mind for missionary labor. Now the expense of supporting the family on heathen ground, during these months of lingering sickness, would, probably, be *fully equal* to that of a voyage to America. But when this lingering is ended in sleep, not to be disturbed by the troubles of this world,—br. Jones, already exhausted by constant watching and care,—with his enfeebled health,—his domestic relations broken up, and a little daughter to claim his care, would be in a poor condition to prosecute missionary labor;—a *voyage* would soon be necessary to remedy all

the consequences of the decision of Mrs. Jones to remain and die.

I have made these remarks freely, perhaps they may be seasonable,—perhaps not. At any rate, we are sure br. and sister Jones leave with heavy hearts, and simply from a sense of duty as urgent as that which brought them forth from their native land, and *far more painful*. It has not resulted from discontent, or unwillingness to endure hardship, labor, and suffering. We most *sincerely hope* her health will soon be so far restored as to admit of their return; we cannot think of the entire discontinuance of br. J.'s labors for this people.

#### *Critical condition of the mission.*

As to my views relative to the continuation of this mission, they *remain the same* as expressed in our last Annual Report; but now a crisis seems to have come: what can you do for us? *So far as man* is concerned,—if you can send us help, we *swim*,—if not, we *sink*. I see no reason whatever, but that with a proper supply of laborers, this may be a prosperous mission; but we must not tempt God, by asking blessings without using the appointed means. I hope we who remain, may be enabled to do what we can to disseminate the truth among this people; then we may consistently ask the blessing of God, and I hope Christians in America will do the same.

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#### Germany.

##### EXTRACTS OF A LETTER FROM MR. ONCKEN.

The Rev. Mr. Oncken in a letter written from Hamburg, in February last, mentions some occurrences which had occasioned him considerable anxiety, and produced an excitement of mind unfavorable to the preparation of his annual report.

#### *Disturbed by mobs.*

At our Wednesday evening service, several attempts have been made, by a number of men of the baser sort, to disturb us, and they have succeeded in raising numerous mobs, which made it indispensable to give up this service for the present. Notwithstanding this measure, a mob was again assembled before our place of worship on last Wednesday evening, and attempted to force the door. The police and watchmen had to interfere and disperse the mob. I called, in consequence of this,



on the chief magistrate in private,—was kindly received, and promised protection. As the demonstrations against us by the populace assumed, however, a more alarming appearance, I was twice summoned before the Senator at the head of the police,—the last time to-day, when I was treated with the greatest kindness and forbearance, and assured that he did not prohibit our assembling together; but that it was his duty to point out to me the danger to which myself and friends would be exposed, if we continued our assemblies, and that as the feeling of the public was at present with us, for reasons not known to him, he advised and warned me to be exceedingly cautious, as with his best intentions, I might be placed in circumstances in which he could render us no protection. Under these circumstances, we shall be compelled to suspend our public services altogether for a short period, till He who can still the noise of the people, allays the storm.

*The origin of the evil.*

The increasing hatred and opposition of the wicked to God's truth in this country, is a fact which must be traced to the increase and fuller development of infidelity, (rationalism) as advocated by Ronge and his party, and the numerous *Lichtfreunde* (friends of light),—the new appellation of the Rationalists. All positive religion is rejected by these men, and the head and the heart are exalted by them to be the unerring guides to virtue and happiness. The effects of such doctrines on corrupt human nature, must, of necessity, be most baneful, and fill the minds of its advocates with hatred and bitterness against the disciples of Christ. The fact that our efforts are constantly on the increase, and become more formidable,—that now and then, the Lord snatches out of the midst of his enemies precious souls, and adds them to his people, increases the hatred of the ungodly. And should the spirit of the Lord endow us with greater power, more decision, and greater faithfulness, we look forward to the time when we shall have to seal our testimony with our blood once more.

*Hope encouraged.*

We live here in most interesting and momentous times. The ecclesiastical and political institutions of Germany appear to be shaken to their very centre; but I am not much troubled

about either. My great object is, to spread the glorious gospel as far and wide as possible, and to form churches after the divine original; and if the Lord spare my life to the ordinary age of man, I hope to see yet a hundred of such churches before I finish my course.

*Baptism—Cheering prospects.*

I baptized six converts this week, and others have applied for admission. We never commenced a year under such encouraging auspices before, as the present. The truth is rapidly advancing in the midst of opposition, and we think to hear a rushing of the wind already, which precedes the heavenly showers, that will convert this desert into a garden of the Lord. We have the prospect of forming soon new churches in Hanover, Mecklenburg, Ostfriesland, Hessa, and on the frontiers of Poland. I have received from a Presbyterian preacher some assistance for the support of our colporteurs, and hope to get more aid from other quarters, especially as the Lord is opening a door for us in Transylvania, and the regions bordering upon it. The Jewish missionaries of the Free Church of Scotland, at Jassy and Phest, wish us to send them some of our converted Hungarians, and when I have completed the instructions which they receive at present, it is most likely we shall send them.

My health is improving, so that I can accomplish a good amount of labor. May the love of Jesus be the great, the moving cause of our whole life.

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France.

EXTRACTS OF A LETTER FROM MR. THIEFFRY.

Since the return of Mr. Willard to the United States, the superintendence of the French Mission has been entrusted to the Rev. Joseph Thieffry, a native preacher of excellent character, whose stations are Lannoy and Baisieux. The other laborers are Messrs. Cretin, Lepoix, Dujardin, Lacquement, Pruvots, Choquet, Lefèvre, Froment, Foulon, Delhaye, Eugénie, some of whom are simply colporteurs. Mr. Thieffry, in his last communication, dated Lannoy, Feb. 11, 1846, gives an encouraging account of the state of the mission. Mr. Willard is expected soon to return to the

field in which he has so long and effectively labored. It will be seen by the letter of Mr. T., that his presence is earnestly desired by the preachers and churches, who are truly like lambs among wolves.

Br. Lacquement, of Meux, writes :—“The work goes on well in our neighborhood, but the combat is a hard one. The curés introduce themselves among all our friends, in hopes to bring them back to the Holy Mother, (the Roman Church) out of which, say they, there is no salvation. About the 15th of January, the curé of Canly, officiating curate of Fayel, sent a load of chips to the Bourlier of that commune, hoping, without doubt, thus to seduce our friends more easily, but he failed in his project; the Bourlier was so indignant with the curé for having done this without notifying him, that he would have sent back the chips if he had not been opposed. He went himself and carried to the curé the value of the chips, saying to him, ‘there are a plenty of Catholics who need them more than I do; you cannot afford to make such a sacrifice for all.’ (The load of chips cost fifteen francs.) This story makes our Catholics laugh, for they, as a general thing, do not much like the curés. The Bourlier is not a pious man, but is favorable to our cause. He is, nevertheless, an upright man, and let the weather on Sunday be what it may, he and his wife are never wanting at meeting. His wife is truly pious.

“The curé of Meux visited one of our sisters, Isabel Cane. Her husband disputed strongly with him; he told him that he no longer believed in a purgatory, nor that the Saints and the Virgin should be invoked; he also said to him, ‘since I read the New Testament, I see that the Roman Church is in error.’ The curé said to him, ‘Mr. Cane, so long as you read in that book, your mind will be troubled; believe me, leave off reading it, come and hear me, I will instruct you as you should be instructed, for in that book there is to choose and to reject.’ Mr. Cane replied, ‘Sir, there is much to combat with in following the gospel.’ ‘How combat with?’ said the curé; ‘come and listen to me, and you will be much more tranquil.’ ‘But,’ said Mr. Cane, ‘what think you, Mr. Curé, at the massacre of St. Bartholomew, and in the time of the Inquisition, when all the Protestants suffered death; had the Protestants been the strongest, would

they have done the same?’ ‘Yes,’ replied the curé, ‘they would have done as much; it is strength which makes the law.’

“Yes,” continues br. Lacquement, “there is much to do in these regions; they cry for me on all sides, but I cannot satisfy all. The meeting at Noel, St. Martin, goes on well; it would be a great pity to neglect them; there should be an evangelist expressly for this place and its suburbs. I think there is a large field there, and now is a favorable time. There is a young man who appears well disposed for this work, and were he well cultivated, I think he might be useful. In a previous letter, br. Foulon said to me, ‘the young man of whom I spoke to you, asked me last Sunday to baptize him; I think he is far enough advanced to be.’

“Mr. and Mrs. Bomé go on very well. Mr. Bomé says he means to be useful in the work, so far as it is in his power to do it. Madam Joli, also, seems to take new courage. Miss Née is engaged in the work with a great deal of devotedness; in fact, I am rejoiced to see, as it were, a revival among all our friends. All expect Mr. Willard with impatience. One moment I thought all was to be lost here, but the Lord has shewed me that we must not form our judgment too soon; that deliverance comes from Him. He has changed evil into good.”

Br. Lepoix, of Chauny, writes the 19th of January :—“Every thing proceeds well with us. Yesterday I had again at Chauny, a numerous meeting and an encouraging one. With God’s will, I hope the same next Sunday, at Béthancourt.”

The 9th of February this brother writes :—“St. Quentin, also, needs a good evangelist; there are a great many visits to be made, and a great many meetings to be held. I reproach myself with not going there often enough, but . . . oh! how great the harvest! and how few laborers! Let us obey the orders of our Master; let us pray, and . . . what shall I say to you, dear brother? *All goes on well, very well?* But am I not continually repeating this to you in all of my letters? From time to time I communicate facts to you . . . but how many do I omit! Why can I not make you witness of my work! What do I say? rather *the Lord’s work in my field!* To-day, Monday, I should like to rest, but, indeed, I cannot,—the work commands. I leave to visit our friends in four different vil-

lages, which lie on the route to Salency."

Br. Froment, of Parfondeval, wrote to me that he was very busy colporting during the month of January. He was called to visit a sick woman in his parish, whose end was very edifying, which moved all those present. Br. Froment performed the funeral rites; several Catholics were present, who listened to the gospel with great attention. With the intention of acting according to the views of the Board, and for the good of the work, I shall write to br. Froment to spend less time colporting, and to consecrate more in making visits among br. Cretin's people, and to go more regularly to Athies on Sunday to hold meetings. This field is languishing in consequence of the sickness of this dear brother.

Br. Pruvots, of Bertry, writes, that the work goes on well with him, especially at Candry and at Clary; the few converts of Bertry also make progress. This brother has not yet been able to learn the details of the affair of Crèveœur, of which he lately spoke. The abundant and continual rains of this winter render the ways less passable, and in some places difficult of approach because of the flood. "The Society of the North," says he, "has established an agent at Cambrai, to travel in the departments of the *North* and of *Aisne*; he is a young man, well instructed, eloquent, and gesticulates beyond measure. I saw him, with another brother, and heard him preach; we saw nothing in him which induced us to believe him a Christian."

A young man, member of the church of Lannoy, who was sick for twenty-eight months, and who, together with his sister, was entirely dependent on the assembly for a long time, has just fallen asleep in the Lord. I have twice had the privilege of presenting to the inhabitants of the parish where I live, the gracious promises of salvation relative to this event; I expected to have but few hearers, but a great many came, particularly to the house of the deceased. A perfect silence reigned, and many paid remarkable attention. It is possible (as is often the case in this country,) that novelty and curiosity attracted the most of those who came. What matters it? They heard the truth, (it must be heard to be believed,) and from reasonable men, who are not blinded by their priests, many prejudices will be dispersed. What is more

encouraging is, that consciences will be enlightened and hearts rendered submissive to God and to his gospel. There were fewer people at the grave, without doubt, because we were there under the priest's window. Within a few years past, these priests have gained an ascendancy over the people of which you can form no idea. In truth, they are neither loved nor respected; they are feared and dreaded, and this is all they need, to keep in servitude a people that boasts of its liberties, and in ignorance those who glory in their wisdom.

With unusual demonstrations, and such pomp as was never before seen here in the Roman worship, irreligion, impiety, and demoralization, have arrived at their height, and it seems as if nothing can be expected but the wrath of the Almighty to punish such enormities.

In the name of the agents and brothers, I address thanks to the members of the Board for having decided upon the return of our dear and beloved brother, Mr. Willard. May the Spirit and the blessing of God conduct him, and teach him always and in all things, that he may be a blest instrument in his hands to advance the reign of justice, truth, and peace in our country.

### Shawanoes.

#### LETTER FROM MR. BARKER.

The following communication from the Rev. Francis Barker, dated Shawanoe, March 7, 1846, is the annual report from that station.

As a whole, it has been a year of trial, although comparatively free from the peculiar trial of former years. The powers of darkness have been suffered to triumph to an alarming extent. It seemed for a while as though the work of God would be devoured by the adversary. Every evil device within the range of human invention was resorted to, in order to turn off the attention of the people from their spiritual welfare. But He who controls the winds and the raging of the sea, has spoken, as we hope, and we are again permitted to behold a calm.

*Scarcity of provisions, and its influence upon the people.*

During the former part of the year there was a lack of provisions, such as

had never been known before since the emigration to this country. This was occasioned by the floods of the previous season preventing the raising of crops. It seemed to leave a void in the minds of the people, which they had not the sagacity, by management, to fill. Overlooking the final cause of natural evil,—that of bringing the mind of man to God, and the enjoyment of eternal life,—it seemed that, in too many instances, the people made it the occasion of making themselves seven fold more the children of hell than before. Remnants of property were sacrificed at the shrine of dissipation. Pilfering and stealing, when other means failed, supplied for a while the miseries of the bottle. Night after night, the forests and plains around our dwelling resounded with the drunkard's yell. It was apparently but the few, and mostly such as had found the strait and narrow way, who escaped the general infection.

#### *General sickness.*

As one judgment, when unimproved, is followed by another, so here. Amid the rage and mania for intoxicating liquor, came the hand of disease. Every family were smitten, and almost every person. The sickness was not so severe as it was general. Such as were unapproachable before, by reason of the hardness of their hearts, now came near. The cry for medicine was in every direction, and universal. And yet, strange to tell, few seemed to realize the maladies of the soul. It was a serious time, but not a time of serious inquiry. Not till after the sickness had subsided, did we obtain evidence that the work of God was advancing among the people. The church suffered the loss, by death, of four of its members. These were female members; two of them the oldest members of the church. They have all left behind them the testimony of such as die in the Lord, in relation to the power of the gospel to sustain in the hour of dissolution. With three of them I had opportunity of ascertaining, by conversation, the state of their minds, and found them unshaken in the hope of a happy immortality.

#### *Cases of backsliding.*

Several of our male members have not been able to withstand the power

of temptation. They fell under the influence of intoxicating liquor, which occasioned us to withdraw from them for a while the hand of fellowship. The most of these have been reclaimed. One only has been excluded, and he who was the most acquainted with the requirements of the gospel. Having trouble with his wife, he put her away, and took another. Alas! this is one of the greatest evils of heathenism as it exists among these tribes of men. It passes the power of description to make known the evils resulting from the want of permanency in the marriage covenant.

#### *Revival of religious interest.*

About three months since, the interest around us in things which are spiritual began to revive. Such as had backslidden, began to discover the danger to which they were exposed. Inquiry seemed to be extended among the unconverted. In some cases there was a desire manifested to become acquainted with the way of being saved by a crucified Redeemer. At our church meeting last Saturday and Sabbath, we received two to our fellowship. One of these joyfully followed his Savior in the ordinance of baptism, notwithstanding the weather was cold. The other had been baptized. The present number of the church at this station is nineteen. During the past year two have been added; one dismissed; one excluded; four have died.

The heathen mind, as is the case with mind every where, is never at rest. Only a few days since, which is not an uncommon thing, I was sent for to visit a heathen family. The man was one of some influence among his neighbors. He stated that by his observations he had become convinced that the heathen religion could not restrain from sin; that he was now willing to listen to the gospel; was willing his sons should attend our instructions, &c. Alas! convinced of evil, and yet ignorant of its remedy! Few in Christian lands can estimate the trials we have in such cases. If, by any means, their feet are led in paths of righteousness, it is at the expense of many speculations and vain imaginations in paths before unknown.

## Miscellany.

### Letter from the English Church at Maulmain, (Burmah).

The following letter, signed by a Committee of the English Church at Maulmain, is dated August 12, 1845. As it contains encouraging facts, and breathes an excellent spirit, we give it to our readers entire. It is gratifying to know that the labors of our missionaries are appreciated as well as effective.

We have gratefully to acknowledge the high favor bestowed on this church and the people of Maulmain by our Heavenly Father through the gospel preached by the Baptist missionaries who have resided at this place. We cannot longer withhold an expression of the deep sense of sincere gratitude we feel to the Board, by whose permission several missionaries have, at different times, in connection with direct mission labor, employed a portion of their time in raising up an English church among us. The amount of good here accomplished, by preaching in English, can be estimated only by those who carefully examine the various bearings of the subject. That it will not at once appear to a careless observer, is obvious from the fact that, this being a military station, and a large portion of those to whom the gospel is preached in English belong to the army, those who compose the church and congregation are periodically removed to other stations. These changes, each of which generally deprives us of the largest portion of the members of the church, are so frequent, that the church is gleaned of her members, consequently can never become large. The present is a period when our numbers are much reduced; yet our reflections on the past afford us much pleasure. When we consider the comparatively small amount of labor bestowed on this field, and observe that from the first establishing of this church till the present time, about 200 persons have been baptized here on profession of faith in Christ, we cannot but think that much has been done to hasten the ultimate and glorious triumph of the Redeemer's kingdom. This will appear the more evident when we recollect the fact that several regiments, on leaving, have taken with them the majority of our members to other stations, and that the good seed which they have taken with

them and scattered there, has sprung up and brought forth much fruit. In this, and other ways, the labor performed here has resulted in making known the glorious gospel of the blessed God, in a greater or less degree, throughout a vast extent of territory; and in almost every quarter of the globe, at the present time, may be found those who, from this source have been taught, as a matter of joyful experience, the vital blessings of the gospel.

Another interesting view of the subject, is that of the reflex influence which may be observed as the result of this mode of mission labor. The gospel, thus gratuitously preached in English by the missionaries, has found fountains of benevolence, which, otherwise, would have remained sealed, but which now constantly send forth their streams to help in supplying the demands made on the treasury of the Board. The printed reports of The Maulmain Missionary Society for eight years, (including a report now about to be issued) shew an annual sum of 1200 rupees contributed to this object. The two past years have given an average of more than three times this amount. The native preachers employed by this Society, and employed, of course, in native work, are occupying an extensive portion of the mission field. Add to this the aid afforded to mission schools, &c., in various ways not connected with this Society, but induced by the influence of English preaching, and we have a glance at the general features of the work accomplished by this mode of labor. It will also be seen that this *indirect* mode of mission labor actually accomplishes, by obtaining funds for the support of native preachers, a large amount of *direct* mission labor. Conscious of our own imperfections, we do not give the above for the purpose of obtaining credit for what we have done. Our desire is simply to bring the above facts before the minds of the Board, that they may see what the Lord has done for us through the gospel preached by the missionaries.

Grateful in remembering the services of the several missionaries who have labored with us, we would humbly hope that similar blessings may long be continued to the inhabitants of Maulmain. Our late pastor, Mr. Simons, will, we expect, soon be with you in America. His labors among us were more extensively enjoyed, and longer continued, than those of any other missionary. His daily employment, and the prox-

imity of his residence to those of the European community, were favorable to this work. Thus situated, with habits and dispositions of mind adapted to labor with that portion of the community, particularly the army, which constitutes a large portion of our English congregation, a blessing, as might be expected, attended his labors. It was natural, therefore, that (had not he been called away by the providence of God,) we should have wished his labors much longer continued with us. May the Lord abundantly bless his labors while he may be absent from us, as he has done while present with us.

The rapidity with which the tide of Papal influence is carrying away those who are left in the current of vice, Europeans as well as natives, naturally increases our desire for the continuance of English preaching among us, and hope that we may, through this means, still be able to coöperate with the Board in the great work in which they are engaged. On the whole, when we consider the evil that has been checked,—good accomplished,—funds realized for the spread of the gospel, and souls saved by this mode of labor, we cannot but hope that the Board will approve the continuance of the work, and that the Lord will thereby cause all grace to abound toward us in the advancement of the kingdom of his Son.

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#### The late Dr. Yates.

We have already mentioned the death of this lamented servant of God. The Calcutta Missionary Herald, for October last, contains some extracts from his private journal, from which we select the following. Few men have rendered greater service to the cause of Christ among the heathen.

“March 9, 1839. Ten years have rolled away since I returned from England, and in them what changes have I seen! The fourteen years before this, I was engaged chiefly as a missionary, in preaching to the heathen and teaching youth. The last ten years I have acted as pastor of the Circular Road church, of which, with several others, now no more here, I was the founder, and of which Mr. Lawson, having joined it about six months after it was founded, became the first pastor. There is a prospect now that my latter days will be employed chiefly in the work of translation. On this my heart is set. If life is spared, I am determined on completing the whole Bible in Bengali, with

marginal references, and the Testament in Hindustani, Sanscrit, and Hindi. The Hindustani is nearly completed.

“19. I find now the importance of the advice, ‘what thy hand findeth to do, do it with thy might.’ My wife, and my friends, Mr. Penney and Mrs. Lawson, have all been removed in about nine months; and of all that commenced missionary operations with me in Calcutta, amounting to fifteen persons, I am the only one left on the spot. Most are dead; and those alive are not here. And a much greater number belonging to other societies I have seen come, and engage for a time, and then pass away. Lord, help me soon to complete the work thou hast given me to do, and then dismiss thy servant in peace, and let him be gathered to his beloved friends.

“Oct. 5. Yesterday was a day of great importance to me, as it determined the manner in which the remainder of my life is to be spent. Br. Pearce, after an absence of three years, within three months, returned, bringing with him three other brethren, to labor in this part of the vineyard. A meeting was held yesterday, to consider how we should all be employed in carrying on the mission; and I am happy to say it was conducted in a proper spirit, and was to all satisfactory in its results. When the feelings and interests of ten individuals were concerned, it was happy to have no clashing, but a perfect willingness on the part of each to submit to the opinion of others. It was the unanimous conviction of all, that I ought to be devoted to the work of translation, and that such arrangements ought to be made, as would leave me at liberty to devote my time and strength entirely to it. It was agreed that br. Tucker should relieve me of the English preaching, and that br. Wenger should assist me in the translations. Thus, by patient waiting upon the Lord, I am brought to see the accomplishment of my wishes and the fulfilment of the divine promise; ‘Delight thyself in the Lord, and he will give thee the desire of thine heart.’ Now, oh now, for energy of body and mind to do justice to this great work! To give to millions the water of life, the water of immortality, and to present it to them in such a vessel that they may not in disgust dash it from them without tasting it. Who is sufficient for this work? O, Lord, all my sufficiency is from thee; to thee I look; with humility, on thee I depend. Let that Spirit that dictated the word, guide me; and all will be well.

“I suppose it will not be till the beginning of next year, that I shall be fully disengaged from the church, and entered into

the last stage of my life. Besides occasional preaching to the church, from its first foundation in 1817, I shall then have been the regular pastor for eleven years.

“Now I shall hereafter see whether the impression so strongly produced in my mind by the prayer offered up by the Rev. Robert Hall, at my designation, at his chapel, will be realized or not. His prayer led me and others to feel that I should be removed in the midst of my usefulness as a translator of the word of God. There was in it something very much like the spirit of prophecy, both in the manner in which it was uttered, and in the effect which it produced. He and the venerable Fuller and Ryland, whose hands were laid on my head at the time, have all entered into their rest; and I hope when my work is done, or as much of it as may be appointed for me to do, that I shall rest with these holy men. Four versions of the whole scriptures in eastern languages I must attempt, and if removed when I have done one and laid the foundation for the rest, or when I have done the whole Bible in one language, and the Testament in three others, it will be in the midst of my usefulness in this work.”

#### Suttees.

The burning of the Hindu widow still prevails in several countries in India not under the control of Britain, nor yet visited by the messengers of the gospel. Mrs. Hill, of Berhampore, mentions recent instances of this abhorrent superstition, so contrary to reason, and so revolting to humanity.

“There has been a revolution at Lahore. Many fell in battle, among whom was Moonsee Devan, Jr., eighteen years old: his body was burnt, and with it his handsome wife, only fourteen. He had acquired great distinction for his bravery while defending himself and master for their lives. How many females will thus be put to death, with the garments or bodies of their husbands, if found, of those who unfortunately fell in battle!

“The two wives of Harah Singh, and ten female slaves, had burnt themselves at Jumboo; also two wives and five slaves of Mean Singh,—a frightful sacrifice of human life! The two wives of Pundit Jella and Mean Jah Singh, had followed their wretched example. Oh, when, dear friends, when will the horrid rite of suttee cease! It makes one shudder to think of it. Pray fervently, pray incessantly, that

the everlasting gospel may enter with its glorious light into those disturbed states, and cause a great shaking among the dry bones. How greatly blessed are British females! ‘Pray for the peace of Jerusalem: they shall prosper that love thee.’

“How often, when in England, did I grieve to see the monthly missionary prayer meetings so thinly attended! Ought they not to be crowded? Try and picture to yourself these unhappy females grieving over the death of their husbands! Imagine, then, the pile of wood, the dead body laid on it, the widow ascending the pile, with the nearest relative setting fire to the wood; whilst the spectators shout, and the drums beat, to stifle the groans of the miserable victim! Can you imagine a more dreadful scene? Then think of their souls! their never-dying souls! Perhaps they never heard of a Savior. Oh, pray that a Savior’s dying love may be proclaimed throughout the world! Pray that the followers of the false prophet, and the infatuated Hindu, may hear the gospel, believe, and be saved!”

#### European Protestant Missions.

The Missionary Chronicle for April, gives the following statistics of the European Protestant Missions, collected chiefly from the Annual Reports of 1845. Some of the returns being defective, the numbers are not in all cases exact. By “missionaries,” is meant ministers of the gospel.

“The WESLEYAN METHODIST MISSIONARY SOCIETY reports 19 missionaries, 16 assistant missionaries, 17 catechists, 1157 church members, and 3891 scholars in South India and Ceylon; 28 missionaries, 4 assistant missionaries, 36 catechists, 10,622 church members, and 5905 scholars in New Zealand, the Friendly, and the Feejee Islands; 31 missionaries, 6 assistant missionaries, 32 catechists, 3010 church members, and 3751 scholars in South Africa; 13 missionaries, 12 catechists, 4277 church members, and 2136 scholars in Western Africa; and 82 missionaries, 5 assistant missionaries, 4 catechists, 57,153 church members, and 9500 scholars in the West Indies, Bahamas, and Hayti.

“The BAPTIST MISSIONARY SOCIETY reports 38 missionaries, 71 native preachers, 1244 church members, and 1758 scholars in Ceylon and North India; 5 missionaries, 3 assistant missionaries, 80 church members, and 60 scholars in West Africa; 39 missionaries, 36,627 church

members, and 5560 scholars in the West Indies, Bahamas, and Honduras.

“The CHURCH MISSIONARY SOCIETY reports 16 missionaries, 4 assistant missionaries, 7 native preachers, 1560 communicants, and 4932 scholars in West Africa; 5 missionaries, 2 assistant missionaries, and 831 scholars in countries near the Mediterranean; 67 missionaries, 10 assistant missionaries, 8 native preachers, 3203 communicants, 13,320 scholars in North, West, and South India and Ceylon; 2 missionaries in China; 17 missionaries, 14 assistant missionaries, 3838 communicants, and 15,461 scholars in Switzerland; 5 missionaries, 2 assistant missionaries, 570 communicants, and 1151 scholars in the West Indies; and 4 missionaries, 2 assistant missionaries, 457 communicants, and 524 scholars amongst Indian tribes in the British American territories.

“The GOSPEL PROPAGATION SOCIETY, (Episcopal,) has 38 missionaries in North, West, and South India and Ceylon; 1 missionary in South Africa; and 1 in Kurdistan. The returns of communicants in connection with the India missions of this Society, we have not met with, but the number is quite large,—probably several thousands.

“The LONDON MISSIONARY SOCIETY’s report of last year has not been received. The returns of the year before last were as follows:—36 missionaries, 4 assistant missionaries, 2645 communicants, and 5673 scholars in the Georgian, Society, Harvey, and Samoa or Navigator’s Islands; 54 missionaries, 3 assistant missionaries, 593 communicants, and 7942 scholars in North, West, and South India; 6 missionaries, and 3 assistant missionaries in China; 36 missionaries, 5 assistant missionaries, 3794 communicants, and 4199 scholars in South Africa; and 25 missionaries, 9 assistant missionaries, 2519 communicants, and 3646 scholars in the West Indies and Demarara. The returns of communicants in the South Sea Island Missions are very defective. We have seen a statement, making the number of communicants on the Samoan Islands alone to be 5000.

“The FREE CHURCH OF SCOTLAND has 15 missionaries in North, West, and South India, and about 4000 scholars; 5 missionaries, 1 assistant missionary, 5 native assistants, and 52 church members in South Africa; 9 missionaries and a number of converts and scholars among the Jews.

“The IRISH PRESBYTERIAN CHURCH had 5 missionaries in the western part of India by the returns of last year. We have not seen any later accounts of the mission.

“The GLASGOW AFRICAN MISSIONARY SOCIETY has 3 missionaries, 6 native assistants, 57 communicants, and 90 scholars in South Africa.

“The SCOTTISH MISSIONARY SOCIETY has 7 missionaries, and 13 assistant missionaries, 2011 communicants, and 1134 scholars in the West Indies.

“The LONDON SOCIETY (Episcopal) for promoting Christianity among the Jews, has 26 clergymen, and 41 laymen in its service, of whom 40 are converted Jews. The stations of these laborers are in England, on the continent of Europe, and in the Mediterranean.

“The GERMAN MISSION among the South India Mahrattas, connected with the Missionary Institution at Basle, in Switzerland, reports 22 missionaries, and nearly 2000 scholars.

“The SOCIETY OF EVANGELICAL MISSIONS, at Paris, reports 11 missionaries, 3 assistant missionaries, 436 church members, and 686 scholars in South Africa.

“The NETHERLANDS MISSIONARY SOCIETY has stations on several islands of the Chinese Archipelago, but we have received no definite accounts of them. In Timos, Celebes, and other islands, 7157 scholars, in connexion with the missions of this Society, are reported in the Missionary Register of last year.

“The UNITED BROTHERS, according to the Missionary Register of last year, has 29 ‘brethren’ (we suppose that laymen are included in this title,) in Greenland and Labrador, and 1121 communicants; 6 brethren among the North American Indians, and 104 communicants; 149 brethren in the West Indies and Surinam, and 33,058 communicants; and 23 brethren in South Africa, and 1229 communicants.”

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### The Cruelty of Heathenism.

The following narrative of the Rev. Mr. Fox, taken from the London Missionary Register of October, 1845, describes a scene which he witnessed at the Churruck Poojah, among the Telooongs, South India. It will be remembered by our readers, that we have a mission among this people, at Nellore, which ought to be reinforced. The field is large and accessible. Of the thousands of our preachers, is there not one who will go to this dark part of the earth, now full of the habitations of cruelty, and instruct the deluded people in the way to holiness and peace? We must meet them at the judgment seat



of Christ, and there answer the question,—  
*Why did you not send us the gospel ?*

“ About three o’clock, the sound of the tomtoms announced the approach of the machine for swinging a man, which ceremony was to take place to-day. It came lumbering along, and appeared to be in the form of a sort of rude cart: there were two solid wooden wheels, five feet in diameter, united by a thick axletree; across which, and projecting ten feet each way, in front of and behind the wheels, were two beams, used for balancing and also for drawing the machine. In the axletree was fixed a stout upright beam, ten feet high; and across this, again, was a long, heavy beam fixed to the top of it on a double pivot, so that it could be raised or lowered at pleasure, and also swing round without moving the cart. This upper beam was the one to which the victim was to be attached, and it was adorned with garlands of red and yellow flowers. They carried this machine about half way between our tent and the pagoda, and there left it, the tomtom men returning to the village to accompany another rabble procession. Half an hour brought this also: it consisted only of a man carrying an earthen vessel full of rice, with a little red and yellow powder. We accompanied the people to a well close by. Here the man took the powder, daubed some of it inside the edge of the well, and let a little drop into the water, at the same time setting the rice down by the side of it: though there was no act of prostration, or the like, this was intended as an offering to the well. When I asked if the well were a god, that they made these offerings to it, I was answered, ‘ Is not the water Gunga ? ’—for to all water do they give this name, which is also the name of the deity of the Ganges.

“ This done, they dragged the swinging machine near to the pagoda, and then set to work to boil a considerable quantity of rice, in order to present it to the idol. Till this should be ready, a space of nearly an hour, nothing was to be done; so we mixed with the clusters of people who hung about, just as they would at races or a prize fight in England, telling them of the folly and sin of worshipping a painted idol of wood, which was made by a carpenter in Bunder. Some laughed; some said the idol was god in spite of all that; some said, if they did not worship it, it would come and swallow them up, or destroy them in some other way; some had a silly story about a time when a Mussulman and a Hindu were sleeping near the Ammawaru’s image: in the night the Mussulman

accidentally threw his foot over the idol, whereupon the goddess punished the Hindu for his companion’s fault. We found, at this time, the poor wretch who was going to swing, and tried to dissuade him from it: it was not from any religious motive that he was going to swing; but he had often done it before, as the scars on his back showed, and he had got four rupees for doing it, so why should he not? He was already rather stupified by liquor, for he had drunk two rupees, which he had received in advance. He, as well as others, continually urged the conduct of the Honorable East India Company in past years, saying that the collectors had paid money toward the festival, and done what they could to encourage it.

“ While we were talking, the man who was to act as executioner, came up, with the horrid hooks in his hand, to call him away: at last the poor wretch took off his cloth, and gave it to his little daughter, and walked away to the village to prepare for the ceremony. Before he returned, the rice had been boiled and strained, and was spread out on a cloth before the door of the pagoda. At last the poor wretch came back ready for the work,—naked, except a small turban, and a cloth round his loins; his body thickly smeared over with yellow turmeric; his feet striped red; and tinkling bells tied to the calf of the leg; he came, attended by tomtoms, dancing and throwing his arms about like a maniac, and screaming horribly. Having been led round the temple, he prostrated himself before the idols, and then made way for a poor sheep, which had its head cut off at a blow, as a sacrifice to the goddess. Then another sheep was brought to the swinging machine, the hooks run through the skin of its back, itself bound by ropes to the end of the horizontal beam, and then lifted up from the earth, while two or three men ran round and round, so as to make the horizontal pole turn rapidly on its axis. The sheep was taken down, and carried away: it is never to be killed; but to be allowed to feed at large as sacred.

“ The machine was then rolled back from the pagoda a hundred yards or so, the poor victim dancing about before it. He then came under the pole, and the hooks were thrust into his back, so as to lay hold of the skin and half an inch of muscle. Though they pretend that, through the power of Ammawaru, he feels no pain; yet the noise of the tomtoms could not drown his cry, as the hooks pierced his flesh, nor all the turmeric on his face conceal the expression of pain in his countenance. He was then hoisted on

high, hanging simply by the hooks and rope attached at first: he also supported himself by another rope which he held by his hands; but this he afterwards let go, and continued shouting, and swinging his arms and legs about. Meanwhile, the machine was run back again towards the pagoda, and after swinging rather more than two minutes, he was let down: he, however, ran about for some time with the hooks in his back. No one seemed shocked, though we felt it was enough to sicken us; and when I exclaimed against the wickedness of the act, the people only laughed. Soon after, the crowd, consisting of about 200 people, dispersed. It is altogether kept up by two or three Soodra people, whose forefathers built the pagoda, and who make money by it, being the officiating priests: again and again they acknowledged it was all for money. When we urged them to do away with it, they answered, 'Let the government forbid it, and then, well and good; we will give it over.' Such a scene of devil-worship I never witnessed before: the officiating priests quarrelled and wrangled; the poor victim distorted his limbs, and looked more like a demoniac than anything else; while dozens of boys were looking on, getting all their better feelings brutalized and demoralized. Until three years ago, the government is said to have actually supported it; and even now it does nothing to prevent or discourage it."

#### The Moral Elevation of the Church Essential to Missionary Success.

Messrs. Gould, Kendall & Lincoln, of this city, have in press, soon to be issued, a collection of sermons, by various authors, on the subject of Christian Missions. These sermons were all delivered on public occasions, and, with two or three exceptions, have been before published. They are among the best productions of ministers of four evangelical denominations, such as the Rev. Doctors John M. Mason, Francis Wayland, John S. Stone, Lyman Beecher, and others. The volume is to be a duodecimo, of more than 300 pages, and will be welcomed, we doubt not, as a valuable contribution to our religious literature, and an important means of diffusing and deepening an intelligent interest in the missionary enterprise.

We are permitted, by the publishers, to

give an extract from a sermon by the Rev. George B. Ide, of Philadelphia. The whole discourse is rich in evangelical sentiment, and brilliant in style, as all will remember who heard it delivered, a year ago, in Providence. The text is Isaiah 40:9; and the theme, *The moral elevation of the Church essential to missionary success*. After mentioning that the Church must have clearer and more perfect views of divine truth, and a far higher elevation of Christian principle, the eloquent author proceeds:—

"The elevation required of the Church includes, also, *eminent personal holiness*. In addition to the want of high-toned principle, and the connection, direct or implied, with public evils, to which we have referred, there prevails, among the mass of Christian professors, a low standard of individual and practical piety. They entertain a very imperfect sense of their obligations to the Savior who has redeemed them, and called them to be partakers in the inheritance of his saints. Their religious exercises are marked by many deficiencies. Their repentance is superficial, their faith feeble and wavering, their zeal languid and fitful, their views of spiritual things obscure and distant, their hope of heaven a vague desire, rather than a realizing certainty, and their love to Christ and to the souls of men cold, speculative, and inconstant. Their entire character partakes largely of their former state of carnality and pollution. Their old tempers and passions yet rankle and tyrannize in their bosoms. The chains of lust, and avarice, and selfishness, but half broken, still hang clanking heavily around them. And while, for the shadows of this fugitive scene, the gains of commerce, the strifes and fluctuations of political parties, and the whole shifting panorama of earth's empty illusions, they are all alive and eager, they manifest but little concern, and make few and paltry endeavors to promote the honor of Jehovah, and the recovery of our race to his rightful dominion. This absence of earnest and devoted consecration, on the part of believers, is a most fatal hindrance to the success of the gospel. It chills and frustrates prayer, palsies the arm of exertion, dries up the stream of benevolence, shields the impenitent, as with triple steel, against conviction, and, closing the ear of God, arrests the descent of his all-conquering Spirit. Never will the Church meet her solemn responsibilities, until her children, bursting asunder the shackles that

bind them, and rising out of the slough of earthliness in which they are sunk, come up to that high measure of evangelical sanctification, which the voice of scripture and the exigencies of a dying world alike demand of them. There is a moral omnipotence in holiness. Argument may be resisted. Persuasion and entreaty may be scorned. The thrilling appeals and monitions of the pulpit, set forth with all the vigor of logic, and in all the glow of eloquence, may be evaded or disregarded. But the exhibition of exalted piety has a might which nothing can withstand. It is truth embodied. It is the gospel, burning in the hearts, beaming from the eyes, breathing from the lips, and preaching in the lives of its votaries. No sophistry can elude it. No conscience can ward it off. No bosom wears a mail that can brave the energy of its attack. It speaks in all languages, in all climes, and to all phases of our nature. It is universal,—invincible; and, clad in immortal panoply, goes on from victory to victory. Let Zion, through all her departments, but reach this elevated point, and how rapid and triumphant would be her progress! With what overpowering demonstrations would her tidings be attended! What numerous and ever-flowing channels would pour into her treasury the requisite means; and what hosts of her consecrated sons would stand forth, to publish on every shore the mandates of her King! And how richly would the showers of Divine influence be shed down, quickening into life the seed which she scatters, filling the desolate wastes with verdure and joy, and changing this blighted earth into the garden of the Lord!

“Another characteristic of the position, to which the Church is exhorted to ascend, is *near and intimate dependence on God*. In her present low standing-place, with the vapors of error, and the fogs of worldliness floating all around her, her spiritual perceptions are clouded and distorted. The things of sense and time,—the objects which are at hand and palpable,—loom up in unreal magnitude; while those of the far heaven are hidden from her view, or appear in remote and shadowy outline. Hence, the great fact, that Jehovah alone is her Rock and her Defence, and his almighty Spirit the source of her advancement, is but dimly seen, and feebly apprehended. She may, indeed, cherish it as an article of her creed; yet, practically, it is unheeded and forgotten. Instead of reposing an undivided trust in the approbation and blessing of her enthroned Intercessor, she is too much inclined to rely on the splendor of intellect, the stores of learning, the numbers, and wealth, and temporal re-

spectability which she can bring to her support. In some of her divisions, alliance is even sought with the civil arm, and princes, and potentates, and a mitred hierarchy, are regarded as her lawgivers and protectors. O, how unlike is this to the conduct of the early disciples! They stood on ‘the high mountain,’ and saw the pomp of human power, and the gilded pageantry of crowns and sceptres dwindle into a speck beneath them. How little did they estimate the glitter of riches, the halo of talents, the parade of titles, and the array of all earthly influence! The celestial realm, with its vast and absorbing realities, was close above them. The face of God, radiant with love, shone full upon their hearts, filling the whole field of their vision, and ravishing them with his ineffable perfections. Immersed in the divine effulgence, they lost sight of the world,—of themselves,—and God became ‘all and in all,’—the atmosphere in which they moved,—their Element of Life, their Centre, and their Rest. They felt that to Him *only* must they look for succor; and that, without his presence, all the instrumentalities in the universe were vain and worthless. They hung their hopes to the pillars of his throne; they laid their prayers at his very footstool; and He, honoring their confidence, prospered their labors, and made their names a wonder and a glory to all coming ages. O, could we, like them, win up to that sun-lit pinnacle, rising, pure and clear, above the smoke and din of this murky scene, where our access to the infinite grace of the Father and the Son should be full and free; where our communion with them should be obstructed by no intervening barrier; and where our faith, severed from all mortal reliances, and fixing its calm eye on the Omnipotent alone, should grasp with untrembling hand his immutable promises, what an amazing revolution would be wrought in our feelings and actions, and how victorious would be our assaults upon the strong holds of iniquity! Then would primitive fervor again animate the Church, and apostolical strength gird her ministry, and ancient triumphs return to her banner, ‘God witnessing with’ her in every land, and enduing his own word with energy from on high.

“Another particular in which Zion needs to be elevated, is *in the grandeur and universality of her plans of benevolence*. The spectator, who occupies the mountaintop, has a much more extensive and commanding prospect, than he who dwells at its base. In like manner should the Christians of our day ascend into ‘the Mount of Vision,’ that they may survey the wide, moral landscape, and take the dimensions

of the whole mighty territory which they are summoned to invade and conquer. While remaining at a low point, we are apt to confine our aims and efforts within a narrow circle, and to think little of the far-spreading fields, which distance and interposing heights shut out from our view. It is, therefore, necessary that we should attain a loftier post of observation, whence our eye may range over a broader compass, and where we may enlarge our calculations in proportion to the enterprize to be achieved. Planting our feet on the bright eminence which has been described, let us throw our glance over the immense regions that lie beneath, stretching away in illimitable perspective. A world is before us, with all its peopled continents, its crowding millions, its darkness and woe. Upon the whole boundless expanse, guilt and death, with raven wings, 'sit brooding.' Here, close at hand, we see our own favored country,—where the free word of God, proscribed or trammelled in all other lands, has found its refuge and wrought its most signal results,—sinking into the gulf of degeneracy; menaced with the fearful domination of 'the man of sin;' sapped and convulsed by giant vices; its rulers, its politicians, and its insane population casting off the laws of Jehovah; while the Church is at ease, her sentinels asleep, and the beacon-lights burning dimly on her towers. Yonder, we see Europe, the proud home of arts and civilization,—one half of it shrouded in the blackness of Papal night, and the other, a solitary kingdom excepted, covered with the huge corpse of a dead Protestantism, and its monstrous emanation, a baptized Infidelity. And even in that single nation where vital Christianity still lives, we witness a concerted and vigorous attempt to pollute or destroy it, and substitute, in its room, the exploded mummeries of a darker age. On this side, we behold Africa,—wronged, bleeding Africa,—sitting in the dust, and mantled with one wide pall of barbarism. We see her vast interior thronged with savage hordes, scarce raised above the level of the brute, and given up to the most degrading idolatry. We see the slave-ship hovering on her coasts; and hear the clanking of her fetters, the shrieks of her children, the shouts of rapine and violence, echoing along her plundered shores. And there, far in the dim and ancient East,—the hoary cradle of the world,—we look on the unnumbered myriads of Asia, plunged in heathenism, a prey to debasing passions, strangers to hope, and hurrying blindly into the abyss. Everywhere, we perceive the presence and the power of that relentless enemy of God

and man, whose throne is on the high places of the earth, and whose trophies are murdered souls. We see Romanism deluding its countless votaries; Paganism enthraling two-thirds of our species; and the fell imposture of Mohammed blasting the fairest portions of the globe, and even lifting its foul crescent above the hallowed scenes which the Redeemer trod. We see governments, laws, society, both in lands benighted and civilized, constructed on principles alien to the gospel; and the spirit of ungodliness diffused through all ranks and classes of mankind; while the few, who cleave to the cause of truth and heaven, are, in comparison, but as the three bands of Gideon to the dense host of the Midianites, or as the lonely spots of verdure that gem an otherwise unbroken desert.

"Such is the spectacle which, from the 'high mountain,' presents itself below and around us. The work which we are called to accomplish, is the moral renovation of this entire extent of sin and misery, its complete subjection to the authority of Christ, and its universal transformation into beauty and holiness. Not a corner of it is to be left unreclaimed; not a dark recess forgotten; not a remote isle of the sea unevangelized; not a wanderer of the wilderness unillumined; not a solitary child of Adam unblessed with the tidings of peace and pardon. Over all, the loveliness and purity of Eden are again to return. Over all, Christ is to reign, and to reign through the instrumentality of his people. Here, then, let us stand, and devise our plans, and form our resolves, with a vigor and a scope commensurate with the greatness of the undertaking which devolves upon us. To this all-viewing height, let the whole Church come up, and estimate the task to be performed, the evils to be removed, the obstacles to be encountered, and lay out her schemes of effort with an amplitude that shall embrace the world."

#### Touch not the Missionary Ark Profanely.

The following thoughts are from the pen of the Rev. John Angel James, of Birmingham.

"Let all your missionary efforts be carried on in the spirit of religion. Let them be founded in religion, and carried on in religion. He who engages in this work in any other spirit, is like Uzzah of old, and should fear lest he expose himself to a similar punishment. I do not think that our

zeal for the salvation of the heathen, possesses all the characters it should have. We are not yet like the angel, who had the everlasting gospel to preach to all nations, flying *in the midst of heaven*; rising so high that the smoke and dust of these lower regions cannot settle on his wings. We need to soar much higher than we do,—to live nearer to God,—to have more of the influence of the divine Spirit. When I see missionary societies taken up as a sort of exchange for employments that have palled and satiated; when I see persons thronging to missionary meetings in the same spirit that they would resort to a ball-room, or a theatre; when I see congregations calculating and comparing collection with collection, and exertion with exertion; when I see toy-shops set up, and aquatic excursions resorted to, to support that cause for which the Son of God shed his blood; when I hear this or that man cried up, because he has been most successful in raising money, or in adding subscribers to the list; when I hear it told again and again, that ‘money, money,’ is the life-spring of our cause;—I say, when I hear and see all this, I have reason to fear that we are not yet what we should be, as it regards this sacred cause. Call me not a reformer! I disclaim the title. A reformer! O, I wish I were! That I love the missionary cause, witness He who knows my heart! witness sleepless nights and anxious days! O, dearly do I love this cause, and anxious, indeed, am I that it should be preserved pure! and when I see men, women, and children, rushing to the altar with strange materials, I cry, indignant, ‘Off, off, ye profane! mingle not that with your sacrifices, which can but injure both the cause and you.’”

#### Medical Missionaries.

The Rev. G. Smith, of the English Episcopal Mission to China, gives the following hints respecting medical missionary efforts:—

“One medical missionary at each port, would be an advantage; but my views of medical missionary efforts are reserved for a future letter. I content myself, for the present, with saying, that if any doubt is suffered for a moment to linger in the native mind, of the decided, unequivocal, primary, and essential Christian character of such medical efforts; if they bear not the undoubted impress of MISSIONARY work; if medical attention is given for any other objects, than not only proving the disinterested benevolence of the foreigner,

but also assembling the sick, blind, diseased, and maimed, within the sound of the gospel, and forming a congregation for preaching missionaries; I must confess I cherish a distrustful jealousy of any such operations, and invite not such doubtful aid. The scriptural warrant, the relation, the order, and the objects of medical missionary labors, appear to me to be very simple, as contained in Matt. 4: 23—25, and v. 1, 2.”

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#### Valuable Thoughts.

The Rev. Dr. Jenkyn, in his dedication of a recent work, “to the Churches of Christ in Great Britain and America; and to the Directors of their Missionary Societies and the Committees of their religious institutions,” has some striking passages. Among them are the following:—

“To you is entrusted the conversion of the world. A nobler enterprise never occupied the energies of created intelligences. The seraphs of heaven would kindle with love, had they been constituted the angels and the ambassadors of a commission so benevolent and glorious.

“I lay this volume at your feet, in the hope that, should you take it up, it will strengthen your confidence in your spiritual resources, and animate you to increased and persevering effort.

“‘Who knoweth whether you are come to the world for such a time as this?’—a time of unparalleled activity, when all the world seems to be awakening, and when a thousand jubilant sounds usher in a morn of knowledge, liberty, and glory.

“Though the millennial sun may not be risen, it is light enough to call the family up, and to rouse the laborers to their work. The morning is fresh, lovely, and bracing. The agencies of the world and of hell are already at their work, and the agencies of heaven are ready for action, waiting *only* to honor the agency of the church of Christ.

“The collision of conflicting principles is rapidly approaching. The two great battles of truth and error, will, probably, be fought on the plains of INDIA, and in the valley of the MISSISSIPPI. In INDIA, the encounter has commenced between Christianity and the united forces of idolatry and Mohammedanism. In the valley of the MISSISSIPPI, the lines are now drawing for a deadly conflict between true Christianity and antichristian popery. The neutral ground is narrowing every day, and they who are on the Lord’s side must quit it forever.

“The interests of the world require the entire force of your united strength, for the word lieth in the wicked one, and Satan has ‘the advantage over it.’ You, as the church of Christ, are the angel which John saw in his visions, having the key of the bottomless pit, and a great chain in his hand, who laid hold on the dragon, that old serpent, and bound him a thousand years. This is to be not a physical, but a moral process; and your chain is moral and spiritual, and its links consist of the

pure doctrine, the sound discipline, the scriptural ordinances, the Christian societies, and the benevolent institutions, which are now in your hands. These are constantly increasing, and as they increase, they extend the reach of your influence. By these you will limit and control the agency of the tempter, and the force of temptations; and by these you will overcome the world, and possess it, in the name and for the use of Jesus Christ.”

## American Baptist Board of Foreign Missions.

### Recent Intelligence.

#### GERMANY.—Letter of Mr. Oncken.

In another part of the present number, will be found a letter from Mr. Oncken, giving a brief account of the progress of truth in Germany. Since that was in type, we have been kindly favored with the perusal of another, of later date, received by the Rev. Dr. Sears, President of the Newton Theological Institution. It is, in many respects, an interesting document, furnishing new proofs of what we have long believed, that the Baptists of America have a most important work to do on the continent of Europe. After alluding to the efforts of the Board to sustain their missions, Mr. Oncken says:—

If there was no other mission to support than this, their labors and sacrifices would be amply rewarded, by the glorious results with which the Lord crowns our labors. The truth is spreading far and wide; many precious souls are rescued from sin and destruction, and if my life is spared to the ordinary time of man, I hope to see yet one hundred churches formed, in which Christ will be acknowledged as the only Head and Lawgiver, and in which all the ordinances of his house will be observed, as in the churches planted by his inspired Apostles. The number of our churches is, at present, thirty-three, and, before the close of the present year, will amount to fully forty, according to our present prospects. The glorious news received from almost every quarter, where churches already exist, or which our

travelling brethren have visited since the close of the past year, is quite overwhelming. The fields are ripe for being reaped, and all that is required, is faithful brethren to bring in the sheaves into the Lord's garner. If our beloved American brethren were but thoroughly acquainted with our present position, I am persuaded they would stretch every nerve, and enable us to extend the field of our operations.

The little church at Marburg, in Hessa, which for five long years has stood the fire of persecution, and to which it is still exposed, was amply rewarded for its faithfulness, by our gracious Lord, by receiving an addition of fifteen members on new year's night of this year. I had sent br. C. Steinhoff, missionary for Hanover generally, to baptize these converts; and though the policemen were on the alert, the Lord defeated their intentions. The waters of the little river gliding along that seat of learning, swelled to such a height at that time, that the house in which our brethren assembled that night was so surrounded by the flood, that it afforded them all the protection they needed. The new converts and the church spent, in this position, a glorious night in the observance of both the solemn ordinances of God's house. The church in this place has thirty-two members, half of which are located in six or eight different villages, at which services are conducted as often as possible by the brethren Jeremias Grimmel and Daniel Binder. The latter, though a native of Marburg, was originally a member of the Hamburg church. I cannot speak in too high terms of the zeal and self-denial of these brethren in their efforts to spread

the blessed gospel. Nearly all the members have been imprisoned and suffered the loss of their property.

On his way back, br. Steinhoff preached the gospel wherever he had an opportunity, and on one occasion a meeting of about twenty persons was held at the top of a steeple-house, to which he had been invited by the watchman. Since this brother's return, he has received a pressing invitation to return to Hersfeld, in Hussia, where, by the time this reaches you, he will, I trust, have arrived in safety and baptized several converts.

Similar intelligence we have from various parts of Prussia, Baden, Oldenburg, &c. To-day I received the most interesting news from br. Ehlert, a converted Roman Catholic, a native of Prussian Poland, now at Elbing. This brother preaches both in Polish and German, and if he can be properly supported, may become extensively useful in those regions. The materials of a little church at his native place have been already gathered through his instrumentality; but my means are so limited, that had not the Lord provided unexpectedly from an unusual quarter, I could have done nothing for his support. Ehlert is surrounded by Polish Catholics, and it is highly desirable if we could supply him with good tracts in that language. His aged father and a sister are converted, as also a former member of the State Church; the latter has opened his house for preaching.

The cause at Berlin is flourishing, and a new church will be formed speedily at Stettin, where the truth has taken hold of the old orthodox Lutherans. The brother who conducted the religious services among them, was baptized last week, and with him two other leading brethren. Their meetings are, on an average, attended by three hundred hearers. We expect great things in this quarter. At Bremen the work is advancing, and I intend to visit the brethren in a week or two; several new converts are waiting for baptism.

In the south the work is not quite so flourishing, but this is owing to the fact, that we have no brother there engaged as missionary. Our beloved brother, C. Schaaffler, of whom br. Neale will have told you, would be the man for this station, though it will be a great loss for me should he leave this place. I have not met with a brother of his years, in whom so many

excellencies are united. Could br. S. be sent, I doubt not, that under the divine blessing, the number of converts and churches would soon be multiplied. We continued to share in the gracious outpouring of the Holy Spirit here, [Hamburg] and upwards of fifty individuals were immersed in 1845. My throat, too, is improving, so that I can already conduct three or four services during the week. I have, at present, a weekly bible class, which nearly fifty persons attend. But our place of worship is so small, and in every respect so unsuitable, that the church has now decided to make an effort to purchase a house for this purpose.

The sum required for the purchase of a suitable chapel, he thinks, will not be less than £2000. A subscription has been commenced at Hamburg, and will be prosecuted in England. Mr. Oncken inquires, with much solicitude, whether any assistance can be obtained from the United States.

Of the present excitements in Germany, he speaks in the language of hope. God is in these remarkable movements, and will, doubtless, open doors for the wide diffusion of his gospel.

The extraordinary religious movements in this country, both among Protestants and Catholics, though any thing but scriptural, I hail as an event which, in the overruling providence of God, will tend to promote religious freedom. The number of these Socinian dissenters is constantly on the increase, so that it will be impossible for the civil authorities to resist their demand long, for the free exercise of their religious worship. The principles now manifested in the Lutheran and Roman Catholic churches, by the *Lichtfreunde* [Friends of Light] in the former, and Ronge and his party in the latter, are in fact identical, and the difference between them is only in name. It is only to be hoped that the legions of priests, pastors, and people, in both communities, who are one heart with them, will follow their example, and throw off their hypocrisy. But, alas! the loaves and fishes have too powerful an attraction. In Königsburg the whole of the reformed church has quite recently rejected the symbolical books, and the authority of

the government in religious matters. The government is attempting to stem the torrent, but I hope it will be in vain. The State Churches have, evidently, outlived their influence, and sooner or later, they must fall. How glorious and encouraging are, on the other hand, our hopes and prospects for the ultimate triumph of God's truth over every error of man! How adorable are the many precious promises of our faithful God in this respect! May they constrain us to stretch every nerve in the spread of the glorious gospel of the Lord Jesus Christ.

*Return of Mr. Jones—Death of Mrs. Jones.* The Rev. John Taylor Jones, of the Siam Mission, arrived at New York April 12th, in the ship Montreal, from Canton. In a brief note to the Secretary, he says of his wife:—"After struggling with pain and weakness of no ordinary character till March 21st, she calmly expired, regarding *Christ as her Righteousness*, and *Heaven as sweet*. . . . The grand aim of her life was *usefulness*; for that she *longed* to live; but death seemed not to have any terrors for her." After speaking of his little daughter as "quite well," and his own health as "infirm," he adds:—"For *Siam*, I am distressed! Shall it be abandoned? Shall years of toil, and prayer, and expense, be given up as lost? Or shall I hasten back, all enfeebled as I am, my faculties beginning to fail, and leave my children to my country and my God, while I struggle on a few more years, or months it may be, to preserve all from ruin! Through the superabounding goodness of God, I am preserved from distrusting Him;—but earth looks dark!"

The spirit of our suffering brother, we doubt not, will be cheered by the assurance that Siam is not to be abandoned. Desirable as may be his return, with recruited health, he is no longer to be left alone in the work.

*Resignation of Mr. Shuck.*—The Rev. Jehu L. Shuck, recently returned to America, has, at his own request, been honor-

ably dismissed from his connection with the Acting Board of the General Convention, and received an appointment as a missionary of the Foreign Mission Board of the Southern Baptist Convention. He is expected to remain several months in this country, and to travel, with his attendant Chinaman, Yong Seen Sang, in the Southern States, for the special purpose of raising ten thousand dollars for the erection of a Christian chapel at Canton.

*Rev. S. S. Day.*—In our last number, we mentioned the circumstances which compelled Mr. Day and his family to leave Nellore, and embark, by way of England, for their native land. They left Madras, in the bark *Minerva*, Capt. John Geere, on the 3d of December last. On the 3d of February he wrote from Cape Town, Cape of Good Hope, that his health was gradually improving. He will, probably, reach America in season to attend the anniversaries in Brooklyn.

#### An Act of Liberality.

An anonymous correspondent has recently addressed a note to the Treasurer, from which the following is an extract:—

"I am debtor to the gospel for every thing that is valuable in civilized life, as well as for religion. . . . Is it not my duty to make some sacrifice toward discharging the debt I owe the gospel? *I will, I will do something.* I therefore enclose one hundred dollars to aid the Baptist Missionary Society in giving the same gospel to the pagans of our day. . . . But what offering or sacrifice is made by any one living under the light of the gospel in a land of liberty like free America, that is worthy of the name, compared with the sacrifice of Him, who *gave himself*; or of those who have sealed their testimony with their blood, through fire, frost, sword, rack, crucifixion, and dungeons?"

The communication is signed "Rustic." The sum forwarded is not the first donation, it is believed, which he has sent to our treasury from the avails of his consecrated "industry and economy."



## Receipts of the Board.

The receipts of the Board, for the year ending April 1, 1846, exclusive of the grants of the U. S. Government, for Indian Reform, and also of sums received from the Bible and Tract Societies, exceed *one hundred thousand dollars*. Of this sum, about \$30,000 were for the payment of the debt due April 1, 1845. The balance of the debt,—about \$10,000,—is provided for by pledges, which are considered as valid. Additional sums, amount-

ing in all to about \$20,000, have been subscribed for general purposes.

It will thus be seen, that the pecuniary condition of the Board, apart from all these unpaid subscriptions, is better by at least \$30,000, than it was one year ago. Should the pledges which have been so generously given, be promptly redeemed, the Board will soon have extinguished its debt, and be in a condition, not only to meet existing engagements, but also to forward speedy reinforcements to several of the suffering missions.

## ANNIVERSARIES AT BROOKLYN, N. Y.

The Baptist General Convention will hold an adjourned meeting in the meeting-house of the Pierrepont Street Baptist church, in Brooklyn, N. Y., on Tuesday, the 19th of May next, at 10 o'clock, A. M.

The Board of Managers of the Baptist General Convention will hold its annual meeting at the same place, on Wednesday, the 20th of May next, at 10 o'clock, A. M. The annual sermon will be delivered by the Rev. George W. Eaton, D. D., of Hamilton, N. Y., or by his alternate, the Rev. William Hague, of Boston.

The first meeting of the American Baptist Missionary Union will be held at the same place, on Thursday, the 21st of May next, at 10 o'clock, A. M.

## Donations

RECEIVED IN MARCH, 1846.

## Maine.

Camden, a sister, for China, 5,00; do., Ephraim Wood 25,00; do., Rev. Winthrop O. Thomas 12,50; Thomaston, Rev. Joseph Kalloch 12,50; St. George, Barnabas Fountain 25,00; East Thomaston, Samuel Libbey 12,50; do., E. M. Perry 12,50; per Rev. L. B. Allen, for fitting out Rev. E. N. Jencks to Siam, 105,00

Cumberland Assoc., per Judah Chandler, tr., viz.—Portland, 1st ch., Mrs. Hannah Carleton, for the support of a Pgwō Karen assistant, 50,00; do., Sab. school 20,00; do. and cong., \$50 of which is for the support of a Pgwō Karen assistant, 230,53; to constitute Rev. L. F. Beecher, Rev. D. C. Haynes, and Dea. Alfred Rich-

ardson, life members of the A. B. M. Union, 300,53

North Yarmouth, Jeremiah Brown 5,00; Wm. Fogg 3,00; a friend 1,00, 9,00

New Gloucester, ch. and cong., by Daniel Allen, 13,85; E. Lane 10,00; Fem. Miss. Soc. 14,62, 38,47

Cape Elizabeth, ch. and cong. 10,00; Bath, Bap. Benev. Soc., per Rev. H. G. Nott, 23,00, 33,00

— 381,00

Guilford, Lake Village, ch., mon. con. for March., per Rev. J. M. Coburn, 3,00

Penobscot Aux. For. Miss. Soc., per J. C. White, tr., viz.—Bangor, 1st ch., mon con., 18,05; do., Fem. For. Miss. Soc., 14,00; do., Mrs. Nickerson 3,00; do., Mrs. Brastow 1,00; North Bangor, ch. 4,75; Corinth, ch. 15,06; Hampden, 1st ch. 1,00, 46,86

Bucksport, M. G. Buck 10,00

Augusta—Samuel Cummings 25,00; Timothy Goldthwait and family, balance of his sub-

scription, 8,00; per Rev. N. W. Williams, towards sending a missionary family to Asia, Farmington, Rev. N. M. Williams, subscription towards the outfit and passage of a missionary family to Asia, Waterville, 1st ch. Sab. school, per J. W. Capen, Piscataquis Assoc., viz.— Abbot L. Warren 1,00; Dexter, H. More 10c.; Harmony, ch. and cong. 5,00; Dexter, Calvin Copeland and wife, for Calvin Copeland's life membership of the A. B. M. Union, 100,00, Lincoln Assoc., viz.— Warren, ch. and cong., for Rev. A. H. Granger's life membership of the A. B. M. Union, 100,00; do., with the amount contributed by Nobleboro', 2d ch. and cong., for Rev. P. Pillsbury's life membership of the A. B. M. Union, 59,66; D. McCullum, for his life membership of the A. B. M. Union, 100,00, 259,66 Damariscotta Assoc., viz.— Nobleboro', 2d ch. and cong., for Rev. S. A. Kingsbury's life membership of the A. B. M. Union, 100,00; do., with the amount contributed by the Warren ch., for a life membership, as above, 50,00; Daniel Day, for his life membership of the A. B. M. Union, 100,00, Nobleboro', 2d ch. and cong. 18,35; Jefferson, ch. and cong. 28,44; Waldoboro', do. 54,17; for Rev. S. Chisam's life membership of the A. B. M. Union, Jefferson, 3d ch. and cong. per Rev. J. Wilson, agent of the Board, Lyman, Rev. J. Morton, per Edward Sands, Monson, Rev. L. Bradford, pledged at Winthrop, towards a new missionary to Siam, a life member of the A. B. M. Union, per M. J. Walker, North Springfield, ch., per Lyman Fletcher,	33,00 25,00 6,00 106,10 259,66 250,00 100,96 3,25 719,91 5,00 20,00 —1354,83	350,00 5,70 — 355,70
<i>Massachusetts.</i>		
Lucy Simmons 1,00; Mrs. Wood 1,00; Mrs. Reed 1,00, Chelsea, Mary Allen 24c.; Newell Allen 28c.; jewelry sold, 51c., per Rev. E. Kincaid, agent of the Board, Shutesbury, Joseph L. Small-edge, per Z. L. Raymond, Boston, a friend to missions 3,00; do. do. 2,00; do. do. 1,00, do., Mrs. Dea. Loring 10,00; Charles Bowen 1,00; per Rev. E. Kincaid, agent of the Board, Boston, Harvard St. ch., mon. con., per J. Putnam, do., 1st ch., per Rev. R. H. Neale, for support of Mr. and Mrs. Mason, at Tavoy, do., Charles St. ch., mon. con., per Moses Hadley, do., Baldwin Place ch., a few ladies, per Rev. B. Stow, 20,00; do. Thos. Shaw, to constitute Ko A Bak a life member of the A. B. M. Un., 100,00, do., Bowdoin Square ch., Board of Benevolent Operations, per S. G. Bowdlear, tr., Methuen, ch. and soc., after an address by Rev. E. Kincaid, per Rev. S. W. Field, Malden, Mrs. Sally Dix, 50c.; Fem. For. Miss. Soc., Miss Eliza Tufts tr., per Rev. J. Cookson, for the support of a native preacher under direction of Mr. Bullard, 50,00, Newton, Upper Falls, ch., mon. con., per Isaac Keyes, do., Theol. Inst., Soc. of Miss Inquiry, S. W. Avery tr., Jamaica Plains, Ichabod Macomber, for his life membership of the A. B. M. Union, per Rev. J. O. Choules, South Reading, Miss E. Wetherbee Barre, ch., per Rev. T. W. Cate, Reading, 2d ch. Sab. school, per Dea. E. Eaton, Raynham, a few friends Framingham, A. Haven Southboro', ch., per Rev. M. Ball, Woburn, Rev. S. B. Randall, for his life membership of the A. B. M. Union,	3,00 1,03 4,03 50,75 6,00 11,00 18,00 100,00 12,04 120,00 40,00 — 307,04 23,00 50,50 14,44 4,62 — 19,06 100,00 5,00 5,00 10,00 20,00 5,00 2,25 100,00	
<i>New Hampshire.</i>		
Portsmouth, Dr. Rufus Kittredge Exeter, Bap. ch. 10,00; do., for N. Brown, Assam, 1,00; per J. F. Moses, Henniker, ch., per D. G. Mason, Swansy, ch., per Theophilus Parsons, per T. Gilbert, for the support of Mr. and Mrs. Wade, of the Tavoy Mission,	10,00 11,00 20,00 40,00 — 81,00	
<i>Vermont.</i>		
Thetford, Silas Follet, \$100 of which is to constitute himself		

Weston, Rev. O. Crane	1,00
West Dedham, ch. 7,47;	
do., Miss Betsy Baker,	
for the support of Miss	
Waldo, of the Greek	
Mission, 5,00; do., Fem.	
Mite Soc. 32,53; for	
Rev. J. W. Parkhurst's	
life membership of the	
A. B. M. Union,	112,00
per Rev. A. Bennett,	
agent of the Board,	113,00
	818,63

*Rhode Island.*

Woonsocket, a friend to missions	5,00
Rhode Island State	
Convention, V. J. Bates tr.,	
viz. — Providence, 1st	
ch., mon. concert for	
March, 41,29; do., in	
part of annual sub., per	
J. H. Read, 54,00; do.,	
per T. W. Foley, 15,00;	
do., per D. Daniels,	
106,00; do., per W.	
Haszard, 24,50; do., per	
Wm. Gammell, 73,21,	
to constitute John Dex-	
ter, Nathaniel Bump,	
Joshua Langley, and	
James H. Read, life	
members of the A. B.	
M. Union; do., Alexis	
Caswell, for his own life	
membership of the A. B.	
M. Union, 100,00; do.,	
Rev. Francis Wayland,	
for his own life member-	
ship of the A. B. M.	
Union, and the life	
membership of Henry	
M. Durand, H. B. M.	
Commissioner for the	
Tenaserim Provinces,	700,00
200,00,	
do., 4th ch., per Gorham	
Thurston, tr., for G. B.	
Peck's life membership	
of the A. B. M. Union,	100,00
Pawtucket, 1st ch., for	
Rev. S. S. Bradford's	
life membership of the	
A. B. M. Union, per	
James Olney, tr.,	100,00
Baptists in Slatersville,	
per R. B. Chapman,	27,00
Newport, Mrs. T. S.	
Brownell 5,00; Mrs. B.	
Stevens 5,00, towards	
the support of Mr. Bar-	
ker, mission'ry at Assam,	
per Rev. B. P. Byram,	10,00
Rhode Island Sab. School	
Assoc., per G. B. Peck,	
tr., viz. — Lippit and	
Phœnix, Baptist S. sch'l	
6,78; Warren, do. 5,85;	
Providence, 3d ch. do.	
21,07; Wickford, do.	
2,20; Providence, 4th	
ch. do. 9,45,	45,35
A friend to missions	,15
	982,50
	987,50

*New York.*

Ellisburg, Mrs. Darius Shepard-	
son, per Rev. Abner Webb,	1,00

Oswego Assoc., D. Harmon tr.,	
per Wm. Colgate, to constitute	
Rev. Peter Woodin a life mem-	
ber of the A. B. M. Union,	107,00
Rhinebeck, Mrs. Elizabeth Kel-	
ly, to constitute Rev. Isaac	
Bevan a life member of the A.	
B. M. Union,	100,00
New York, Baptist Taber-	
nacle ch. Sab. school,	
per Theo. Ellis, to consti-	
tute Rev. Geo. Hatt	
a life member of the A.	
B. M. Union, to be ex-	
pended on the schools	
under Mrs. Wade, at	
Tavoy,	100,00
do., Laurens St. ch., per	
Luke Barker,	20,00
per Wm. Colgate,	120,00
	323,00

*New Jersey.*

Patterson, ch., for Rev. John	
Rodgers's life membership of	
the A. B. M. Union, per Wm.	
Colgate,	100,00

*Pennsylvania.*

Philadelphia, Thos. Watson, of	
1st ch., 100,00, to constitute	
Charles H. Auner a life mem-	
ber of the A. B. M. Union;	
Mary Butcher and sisters, of	
do., to constitute their mother,	
Mrs. Mary Watson, a life	
member of the A. B. M.	
Union, 100,00; Watkinson and	
Hall, of do., to constitute Rev.	
George B. Ide a life member	
of the A. B. M. Union, 100,00;	
Mary Hallman, of do., to con-	
stitute Mrs. Mary Ann Rhee,	
a life member of the A. B. M.	
Union, 100,00. (This ch., to	
constitute Rev. John C. Har-	
rison, a life member of the A.	
B. M. Union, by 100,00 paid in	
January.)	400,00
West Philadelphia, 1st ch., Wm.	
W. Keen, to constitute Rev.	
Edgar M. Levy a life member	
of the A. B. M. Union, 100,00;	
do., ch. and cong., to consti-	
tute Samuel Dewes and Mrs.	
Susan B. Keen life members	
of the A. B. M. Union, 200,00,	300,00
do., Sanson St. ch., Fem. Miss.	
Soc., to constitute Mrs. Han-	
nah Courtney a life member	
of the A. B. M. Union, per	
Wm. W. Keen,	100,00
	800,00

*Maryland.*

Pikesville, ch., mon. con., per	
Rev. Joseph Mettam,	5,00
Baltimore, Fem. Miss. Soc. of	
the 1st Bap. ch., Ellen Hill	
sec., for the Burman Mission,	
per Rev. Dr. Judson,	70,00
	75,00

*Ohio.*

Rocky River Assoc., per B.	
Rouse, tr., viz.—Strongville.	

ch. 4,43; Royalton, do. 7,69; Fayette do. 2,50; Westfield, do. 38c.; Liverpool, do. 5,55; Milton, do. 1,06; Granger 40c.; David Ashburgh 2,00; Aaron Clark 1,00; col. 1,67,	27,18
Brookfield, (Morgan Co.) ch., per J. Robinson,	5,00
	<u>32,18</u>

*Indiana.*

Lawrenceburg, ch., mon. con- certs for 1845, 25,00; do., Silas Wicks 5,00; Martha Wicks 5,00; per Rev. Ezra Ferris,	35,00
Pendleton, ch., mon. con., per George C. Chandler,	8,00
	<u>43,00</u>
* Carried forward,	\$4975,84

The following sums have been received on account of the debt of the Board, viz.:

*Massachusetts.*

Boston, Baldwin Place ch., Jesse Kingsbury, for his life membership of the A. B. M. Union, 100,00 do., Charles St. ch., Rev. S. Peck, for his own life membership of the A. B. M. Union, 100,00	200,00
Roxbury, Charles Manning, per Rev. B. Stow,	25,00
Haverhill, Hon. James H. Dun- can, for his own life mem- bership of the A. B. M. Union,	100,00
Watertown, ch. and soc., per Samuel Noyes, tr., for Rev. Charles K. Colver's life mem- bership of the A. B. M. Union,	100,00
	<u>425,00</u>

*Connecticut.*

Danbury, 2d ch., per Rev. R. K. Bellamy, for a life membership of the A. B. M. Union,	100,00
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*New York.*

Piscataway, ch., to constitute Rev. Daniel D. Lewis, a life member of the A. B. M. Union,	100,50
New York city, Tabernacle ch., for Rev. Edward Lathrop's life membership of the A. B. M. Union,	100,00
per Wm. Colgate,	<u>200,50</u>

*Ohio.*

Rocky River Assoc., per B. Rouse, tr., viz. — Strongville, ch. 9,20; Lafayette, do. 2,00; Westfield, do. 2,50; Colum- bia, do. 5,50; Seville, do. 4,31; Liverpool, do. 3,10; Milton, do. 8,00; Granger, do. 3,00,	33,11
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Total for the debt,	\$763,61
* Brought forward,	4975,84

\$5739,45

*Legacy.*

Estate of Andrew Cole, of Mid- dleboro', Mass., per Rev. E. N. Briggs executor,	372,00
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Total receipts in March, \$6111,45

The Treasurer also acknow-  
ledges the receipt of an  
appropriation by the Ameri-  
can and Foreign Bible So-  
ciety, as follows:  
For German Mission, 1500,00  
" Siam do., 1000,00

2500,00

## BOXES OF CLOTHING, &amp;c.,

From Feb. 7 to April 3, 1846.

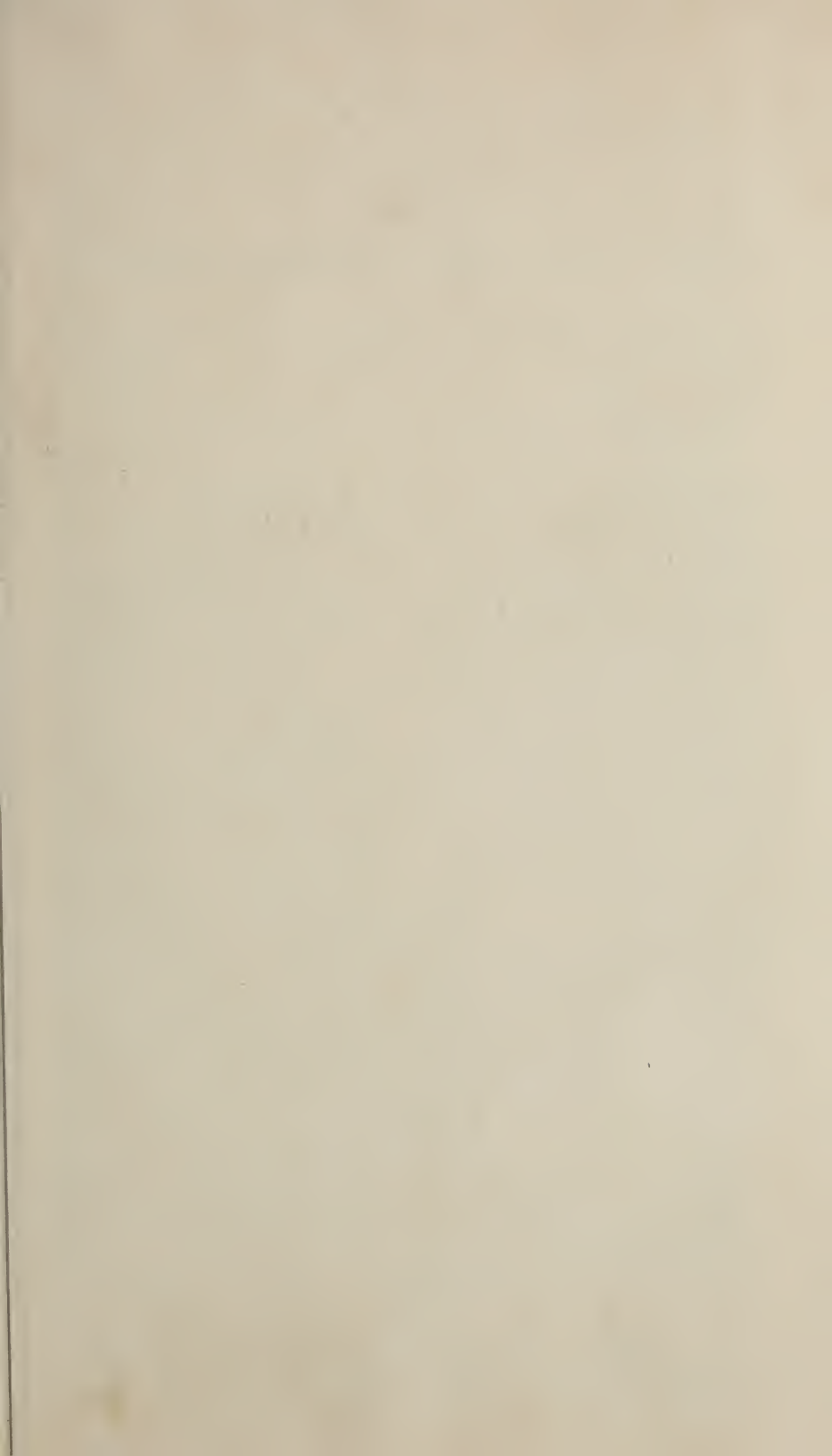
Maine, North Yarmouth, from friends, per Miss Eliza Kelly, for Mrs. Jane K. Jones, Putawatomie, a box of bedding, &c.,	20,00
N. H., Concord, ladies of Bap. ch., per Rev. E. E. Cummings, for Siam Mis- sion, a box of clothing,	43,89
Mass., Woburn, Fem. Domestic Miss. Soc. connected with the Bap. ch. and soc., per N. D. Reed, for Rev. J. G. Pratt, a box of cotton goods and clothing,	26,82
do., Methuen, ———, per Rev. S. W. Field, for Mrs. Jane K. Jones, Puta- watomie, a box of clothing, &c.,	72,00
do., Boston, Dea. J. Converse, for Rev. L. Ingalls, a small parcel,	5,00
do., Marblehead, Rev. M. M. Dean, for Rev. J. Goddard, a box containing fifty pairs of shoes, assorted sizes,	25,00
R. I., Providence, Mrs. C. M. Allen, for Mrs. Arnold, Corfu, a box of clo- thing,	20,00
Conn., West Woodstock, Fem. Benev. Soc. connected with the Bap. ch., per Rev. H. Broomly, pastor, for Rev. J. H. Vinton and family, a box of clothing, &c.,	77,26
N. Y., Burti, (Chatauque Co.,) Fem. Miss. Soc., \$21,93; Young Ladies Sewing Circle \$2,80, per Rev. Gib- bon Williams, for Rev. A. Bingham, Sault de Ste. Marie, Michigan, a box of clothing, forwarded from Burti direct,	24,73

☞ V. J. Bates, of Providence, R. I., is constituted a life member of the A. B. M. Union by the avails of the monthly concerts at the Greek Mission.

☞ The donations acknowledged in the April number of the Magazine as received per Rev. J. H. Walker, Cayuga Co., should have been per Rev. J. H. Walden, Cayahoga Co. O.


☞ The \$100 credited to the ch. and cong., of Charlestown, Mass., to constitute Doct. A. J. Bellows a life member of the A. B. M. Union, in the March number of the Magazine, should have been credited to the *Missionary Society* of said church.

R. E. EDDY, Assistant Treasurer.



Date Due

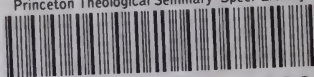
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